

ZION'S HERALD.

BOSTON, WEDNESDAY, OCTOBER 12, 1836.

ENCOURAGING.—A N. Y. price current states, that "Tobacco has been for a length of time in a very languid state, and that the apathy in regard to every description of leaf tobacco is great."

We are right glad to see this poisonous article in the same condition to which it has brought so many of its votaries. Not because we have any ill-will against the weed, in itself considered; for if let alone, it would be harmless enough, but because such a state is an encouraging symptom that its disease is gaining ground—a circumstance in which all good men ought to rejoice.

The same price current likewise states, that "there is a perfect stagnation in the sale of wines of all descriptions." The *tee-totalers* ought to give six cheers for this. We believe they have been somewhat instrumental in bringing about this state of things. Take courage, men and brethren! for although ye have to fight against *fermented* wickedness in high places, God will eventually give you a triumphant victory.

We wish to ask, if there are among our subscribers and readers, any *cider* drinkers? If so, how much better are you than *wine* drinkers? And how much better are wine drinkers than *rum* drinkers?

"O, but it takes a great deal more of cider to get a man drunk, than it does wine."

Well, you are probably willing to allow, that you *drink* a great deal more. The difference then, seems to be only in the quantity. On this ground, *small sins*, for instance, are of no great account; it is the great sins which do the mischief.

But what does any person drink cider for, if water can be had?

The object of drinking is to quench thirst.

You will not say that any liquid will do this better than water; if you do, you impeach God's wisdom.

For what purpose then is cider taken?

We answer, it is to produce exactly the same kind of feeling, which rum and brandy when swallowed, produce. It is to produce a moderate degree of exhilaration; which, in other words, is to be *moderately drunk!* This is what cider is taken for, and no candid man can evade this conclusion.

We exhort you, then, to beware, if you profess to love the cause of temperance, and wish to see the foulest and most horrible scourge that ever infested poor human nature, driven from among us, we exhort you to beware! We entreat you to renounce cider drinking, as a practice which directly wages war against the blessed cause of temperance; and which may prove eventually, as it has in thousands of instances, the wreck of your dearest temporal and spiritual interests.

THE LOVE FEAST at the Bennet street Station for the first Quarter this year, was held on Monday evening, the 3d inst. The meeting commenced with the reading and singing of that majestic and soul-stirring hymn on the 366th page of our collection, beginning,

"Come, thou high and lofty Lord!"

The hymn was sung to an appropriate and excellent tune called *Asbury*, and found on the 24th page of the Wesleyan Harp. The effect of a large congregation of Christians joining in such a hymn and tune, was exceedingly delightful and salutary. The season was an uncommonly interesting and profitable one, on account of the copious effusions of the Holy Spirit, which cheered and animated the hearts of believers.

The time occupied in speaking was just an hour, in which space 90 persons spoke, and the congregation sung eight times.

We understand that the Love Feasts recently held at Lynn and Marblehead, were distinguished by a remarkable freedom in speaking, and an usual spirit of brotherly love and heavenly feeling, such as pervaded Love Feasts in years past.

DIFFICULTIES OF METHODISM.—A man by the name of Annan, a Presbyterian somewhere in Pennsylvania or Ohio, has been publishing a book which he entitles "Difficulties of Arminian Methodism." The Pittsburgh Conference Journal says he seems to be well qualified for the work he has undertaken, viz., to vilify and attack Methodism, and that it is a most vulgarly abusive attack upon Methodist doctrines and usages.

Mr. Annan must think himself gifted with talents of a superior order, if he supposes he can accomplish that for which Toplady and the Hills in England, with Dr. Snell and the Christian Spectator in the United States, have labored in vain. If he is a combatant worth contending with, we will be glad to shrink from the contest, as his pugnacious predecessors did, with shivered lances.

MISSIONARY EDUCATION SOCIETY.

To Rev. J. Horton:

DEAR SIR—Your communication of the 28th ult., addressed to me through the Herald, respecting the Missionary Education Society, affords me a favorable opportunity of spreading before the attention of the Church, the present circumstances and claims of that institution. Some of your questions involve details, respecting which, I regret, will not be in my power to furnish some time to time some general information of the progress of the work. Such information is always acceptable to our readers, and we trust always will be.

The next inquiry, namely, "What will be the probable amount raised by the auxiliaries and in collections the present year?" I cannot, of course, definitely answer; but the subscriptions alone ought to amount to about \$1,400, according to the number of members in the auxiliaries the first year; and as the present year is the third, it is to be hoped that the number has considerably augmented; or, if it has not, no doubt can be entertained that it will be, by suitable efforts on the part of the preachers. The amount raised by collections the first year is estimated at \$500. The same sum can, without doubt, be raised the present year, which, together with about \$150 pledged by the preachers at the last Conference, will give the probable resources of the treasury, during the ensuing year, the round sum of \$2000.

It is hoped, however, that the exertions of the agents, together with the co-operation of the brethren of the various circuits and stations, will extend the actual resources of the Society far beyond these calculations. Nothing is requisite but diligence on the part of the preachers, whose duty it is, according to the government of the Church, to revive and promote these benevolent institutions in their respective charges. It is, probably, with too much truth, that the Executive Committee, in their last report, charge the inactivity of the auxiliaries to the negligence of the preachers. Will they not, every individual of them, take hold with a vigorous hand this year, and import to this noble project, the full assistance of the influence?

A. STEVENS, Cor. Sec'y.

Boston, Oct. 7.

PITTSBURGH CONFERENCE NEWS.—This paper is printed at Pittsburgh, Penn., and is one of the best Methodist papers in the United States. It is supported by the Pittsburgh and Erie Conferences, and has in Br. Hunter, an intelligent man and an independent editor. We are pleased to learn that the paper is to be enlarged.

MR. STOCKING'S ADDRESS before the Young Ladies' Literary Society of the Wesleyan Academy, at Wilbraham, is an excellent and perspicuous sketch of the course of study most appropriate for the female mind.

The variety of subjects included in such a discourse, rendered it necessary, that the remarks on each should be brief; but the author has compressed much good, practical sense into his narrow limits; and, avoiding the rhetorical verbiage so common in such addresses, has confined himself to sound, practical observations. We could desire indeed, that the discourse should be in the hands of every studious female, as an excellent guide in her literary pursuits.

The project of a Literary Society for mental improvement among the ladies of this celebrated Academy, is another evidence of the fact, so emphatically mentioned in the Report of the Committee on Education at the last New England Conference, and so complimentary alike to the Faculty and their fair pupils, that the institution has had perhaps unequalled success in Female Education.—The females who have received the mental fashioning of their character under the maternal hand of this beloved Alma Mater, adorn, many of them, the literary institutions for females in all parts of the land; while still more illuminate, with the intelligence of cultivated minds and hearts, the more retired, but not less important spheres of wives and mothers.

If we may presume on a word of advice to the amiable members of this Society, we would suggest the importance of having their exercises as much as possible of a colloquial character. In the first place, this course would be the most agreeable and pleasant. Secondly, it would consist with those notions of delicacy, which the sex are perhaps too much disposed to entertain, and which render the exercises adopted by the other sex in such combinations, too masculine for them; and thirdly, it would tend to do away the reproach, the most common that we know of, against ladies, viz., the usual frivolity of their conversation. We would not deny this charge as a matter of fact, but we ascribe the fact more to the influence of the other sex, than to those who suffer the reproach. Indeed, such are the factitious habits of society in this respect, that a female should refuse to conform *a la mode*, she might suffer under the imputation of a want of taste. But it is for females themselves to remove the reproach.

A MIS-CALCULATION.—When requested to furnish accounts of revivals, preachers sometimes reply, "We will do it, after we get through." Now this is a serious mis-calculation. The supposition ought to be, that the revival will continue until the whole world is converted to God!

We should esteem it a favor if those preachers in places wherever revivals are enjoyed, would furnish from time to time some general information of the progress of the work. Such information is always acceptable to our readers, and we trust always will be.

FOR ZION'S HERALD.

INTERESTING CONVERSION.

BR. BROWN.—The writer of the enclosed letter is a gentleman of considerable influence, and engaged in an extensive business in Havana, West Indies. He experienced religion, while travelling through this country some months since, on business connected with his mercantile affairs.

There were some traits in his conversion, which were peculiarly interesting to those who were acquainted with them. The relation of them may edify those of your readers who take delight in marking the dealings of God.

As the origin of the Society is recent, its history is familiar to the members of our church. It was formed at the Webster Conference, in 1834. At the session of the same Conference, Rev. C. K. True was appointed a travelling agent, to solicit donations and establish auxiliaries, throughout the Conference. The amount collected by him was \$1,371 45, which, after paying the expenses of the agent, left in the treasury, \$1,021 01. The number of persons formed into societies, on condition of paying 50 cents per annum, amounted to 2,787. The amount of these subscriptions, exclusive of collections, ought to be about \$1,373 50; but owing to the neglect of the preachers, at the different appointments, there has been a considerable deficit. The last returns, for instance, show the amount raised to have diminished to \$849 29,—being \$172 less than those of the preceding year.

The Report of the Executive Committee for the last Conference, states, that "so far as they can learn, about \$500 of that which was raised the first year, was obtained from collections, not including the annual subscriptions of members, so that upon this calculation there are at least 2000 persons, who, in consequence of neglect somewhere, did not pay their subscriptions." It is truly a mortifying indication among us, that a cause of such acknowledged importance should fall into decay, by so remarkable an indifference. The neglect complained of by the Committee, it is hoped, will be repaired the present year.

For the last and the present years, instead of a general agent, the Executive Committee appointed local agents to visit a specified number of societies, and preach, and take up collections in behalf of the treasury.

The number of beneficiaries for the first year was eight. During the last year, twelve received the assistance of the Society.

Your first question respecting the present state of the funds, I am unable to answer, the report of the Treasurer not being accessible to me. But I have no doubt from the above statement of the income of the Society for the last year, and the number of beneficiaries who have received its patronage, that its treasury must be exhausted, if not in debt; and that it starts upon the present year, sustained only by the prospective assistance of the auxiliaries.

ried back to his room, threw himself down, and there read, chapter after chapter, weeping, praying and reading, nearly all the day.

When he arose the next morning, he began again to read and pray, and there, on that blessed morning, light broke into his mind! The light of God's reconciled countenance shone upon him; he arose a new creature! It was a glad morning to his soul. Every thing put on a new aspect. His room was a paradise. He praised God in a transport of joy. He went among his mercantile friends, and declared with rapture the change that had taken place. Many of them listened with interest, and invited him to their homes, where he might relate his change to a select company of their friends. He joyfully improved every such opportunity, and they were many. He remarked to one of his friends, when speaking of his happiness, "How strange it is that I should come away from a dark Papist country, and here obtain the pearl of great price, and you, enjoying so many means of grace, be still without it. And now, what a treasure I have found. How valuable; and yet when I carry this jewel away with me, a jewel that is of more value than all the wealth of Boston, I leave none the poorer." "Yes," replied the gentleman, "I perceive, Mr. N., you are a rich, happy man; you lively countenance shows it."

His gratitude was great to all who had in any measure assisted him in obtaining this valued treasure. To the gentleman who mentioned Br. S. him—the pious family where he received tracts and advice—and to the church and the dear pastor," as he termed him who had been instrumental in his awakening, his gratitude knew no bounds. He went and purchased all the tracts he could find of that number which had done him so much good.

He called on the Stewards of the Church, to purchase the pew where he first sat, and heard the word of life.—When he was told that it was not in possession of the Stewards, but already sold, "Well," said he, "let me have the next." He cheerfully paid the value, and requested that it might be held by the Stewards, and always kept open for strangers. He conversed with me on the financial concerns of the Church, and how he could become one with us; "For," said he, "your people are to be my people, and your God my God." He desired to be admitted as a member of my class, and gave me a sum of money to assist in supporting the preacher, and promised to correspond with me concerning his spiritual state.

White here, he endeared himself to many, by the sweetness of his disposition, his boldness in declaring what the Lord had done for him, and the evident marks he gave of having experienced the new birth. When he left Boston, he passed through New York, Philadelphia, Baltimore, Charleston, Savannah, Mobile and New Orleans; and in each of those places, we heard from him, that he was the same as when here. He was invited by ministers of Episcopalian and Presbyterian congregations, to address their people in their lecture rooms. In all instances he accepted the invitations, and rejoiced that he could express his gratitude to God before all people, for his wonderful goodness to him.

He has written several letters since his return to Havana, all of which breathe the same spirit of deep piety and communion with God. That the flame may be kept burning in his heart, and he become a great light to the place where he now is, is my ardent prayer.

If you think it would interest your readers, you are at liberty to publish the letter.

Yours, &c.

A. H. BROWN.

Boston, Oct. 6.

Havana, 29th August, 1836.

DEAR BROTHER BROWN.—Your welcome and cordial letter of 17th April cheered me. I was glad to hear that the good work was yet progressing in Church street. I trust and pray you will have a more general outpouring of the Spirit in Boston, and that numbers without will yet be brought into the glorious liberty of the gospel of Christ. I have prayed repeatedly for the spiritual advancement of all my dear Christian friends in Boston, and yourself.

I thank God I have your prayers. I need them in this slave land, this Roman Catholic country, where I am deprived of Christian communion, church sacrament, &c., and where I have much to contend with, among worldly Englishmen, Americans, Germans, &c. All these think I carry my opinions too far; but there is no necessity to think so much about religion, and some I believe I am beside myself. Did not some think the same of our Saviour, and shall the disciple be better thought of than his master? In the world ye shall have tribulation; but of good cheer, I have overcome the world."

"These are they who had passed through much tribulation, and washed their robes and made them white in the blood of the Lamb."

Newspapers have been sent me from New Orleans and Charleston, relating dear brother Stevens' visit to Newburyport. In Zion's Herald I also read with pleasure, of your Sunday Schools, Classes, conversations, &c. I feel a lively interest in the work of God, and rejoice when I hear of sinners being brought into the fold of Christ.

I regret that I am of so little use here. I have, however, spoken so boldly upon the subject of religion, and some I believe I am beside myself. Did not some think the same of our Saviour, and shall the disciple be better thought of than his master? In the world ye shall have tribulation; but of good cheer, I have overcome the world."

"These are they who had passed through much tribulation, and washed their robes and made them white in the blood of the Lamb." The Hotel Dieu has been inspected. But the strong bias of the public mind to discredit the testimony of the eloped nun, is evidently reluctant to yield to the countering verdict of the committee.

Public opinion has been too long trifled with, by the ecclesiastics of Montreal. Its demands have been too long delayed to accept of any act of compliance at so late a date, without a little of hesitancy and a little of examination. However it may crouch beneath the wands of superstition, and throw open for inspection, the solitary retirements, where unconsecrated feet have never before intruded. This, to say the least of it, is an indication not a little flattering to the power of public opinion, and proves, that even the magic spell of superstition, and the tenacity of religious prejudice, must yield and melt under its scorching scrutiny. The Hotel Dieu has been inspected. But the strong bias of the public mind to discredit the testimony of the eloped nun, is evidently reluctant to yield to the countering verdict of the committee.

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True regret is to say, continues unabated, and the blessed influences of the Holy Spirit are at times abundantly poured upon me; by faith I look to Jesus, and feel that he intercedes with my heavenly Father on my behalf, and that I have the witness of the Holy Spirit proceeding from the Father and the Son, continually abiding with me. I know that all I can do is as filthy rags, and that it is only through Jesus my blessed Mediator, and atonement, that I can be saved; but I have the assurance, within my own breast, that I am a new creature. It is indeed well with me, and the Spirit dwelleth with me.

My dear Mother died a few weeks after learning of my blessed conversion. The joyful tidings gladdened her heart. My two pious sisters in England, rejoiced beyond measure. My dear wife continues unawakened, but I cease not at the throne of Grace to supplicate in her behalf, and I know that I have a special intercession with her.

Yours, &c.

A. H. BROWN.

Boston, Oct. 6.

ises, read my Bible with prayer, at least three chapters twice over, with all the notes and practical observations as in Scott's Bible. Your Human Book is in frequent use, together with Baxter's Golden Treasury, &c. During the months of May, June and July, I read my Testimony twice over on my knees, say three chapters every day; I am now going gradually through my Bible in the same manner, and on Sunday I read a double portion, and do indeed try to keep the Sabbath day holy. I feel prompted to write to dear brother Stevens, but I know not whether his words may be given with power, unaccompanied with the demonstration of the Holy Spirit. Oh! what a blessed comforter this is!

Yours, in the bonds of Christian love, J. N.

YOUNG MEN'S MISSIONARY SOCIETY.—The annual meeting of the Young Men's Methodist Foreign Missionary Society of New England, was held in the Library Room of the Bromfield St. Church, on Wednesday evening, Oct. 5, at which the following officers for the year were elected:

A. B. SNOW, M. D., President.
A. H. BROWN, Vice President.
W. M. C. BROWN, Corresponding Secretary.
JOSEPH TRUE, Recording Secretary.
B. H. BARNES, Treasurer.

Managers

J. SLEEVER, T. PIKE,
N. K. SKINNER, L. TOWN,
T. PATTEN, JR., D. S. KING,
G. CLAPP, J. GOVE.

JOSEPH TRUE, Rec. Sec'y.

Oct. 6, 1836.

UNIVERSALISM.—Although Universalists have a thousand times been beaten in argument, yet they cling to their errors with a tenacity, which is as lamentable as it is surprising. There is no superstition of Popery—an idolatry of Paganism—a dogma of Mahometanism, or scarcely a feature in skepticism itself, but can, with as much propriety, be made out from the Bible, as Universalism. In short, a man who believes in Universalism, is known to be as complete an example of vice, as can be found; and must we believe that a transfer across the Atlantic, to a situation exposed to the same temptations, can destroy the inveracity of vice from their nature? Have not even the authorities of the Church been compelled by the voice of public complaining to interfere, and perform the Herculean task of cleansing these Augean stables? They have been vast ecclesiastical brothels, in all Western Europe. The European priesthood are men known to be as complete examples of vice,

which has occurred in it. North American history, if the "Awful Disclosures" are not true, of Montreal have degenerated from the calamity that has always characterized this circumstances look dark; but when they are connected with the character of the Papal, and the whole history of European monachism, become doubly strengthened. Does not all of human nature, teach us that the celibacy of ecclesiastics, attended by that ruminating and devout which, remarkable as it may seem, may prove to have a licentious influence on the most expose them to liabilities, and strong ones, in proximity and relation to these establishments? of the easy religion of sin, procured by the forms of church, increase these liabilities to an extreme? man in his senses ever read the book containing accusations for the confessional, and doubt that they lead to corruption? And is it not known, that these accusations are proposed not only in the common confession, particularly in the retired solitude of the monastic?

And do not the morals of the whole Catholic furnish a practical testimony to these suspicions? It is supposed that, unless in extraordinary examinations of moral purity, human nature can remain uncontaminated such temptations; and can we believe there exists such a moral phenomenon, such a disease in human nature, that where all other passions are or less undisguisedly manifested, the single one in extinction?

What does the history of the monastic life certify this point? Do not their own authentic writers bear witness, and but one testimony respecting them in all their existence? Have not even the authorities Church been compelled by the voice of public opinion to interfere, and perform the Herculean cleansing these Augustan stables? They have been ecclesiastical brothels, in all Western Europe. The priest hood are men known to be complete prostitutes, as can be found; and must we believe transfer across the Atlantic, to a situation exposed to such temptations, can destroy the inveteracy of their nature? Certainly, if the accusations of the Hotel Dieu are not true, *Nisi fuit unquam spar sibi*.

At present, the circumstances of the case look dark. The mind is not so sickle in the American community, bandon convictions sustained by such strong probabilities, on the *ipso dictu* of the credulous believers in the purity of a church, whose whole history refutes, whose whole construction and genius denies its pretensions to purity. Nor will its opinion be shaken by the *parts* verdict of a committee, not one of whom appointed by the antagonist party, and not one of represented the sentiments of that party. Miss and her friends are still demanding admittance to Newbury. They are willing to take the whole unity with them, but the priests of Montreal are to demand. It is a fair one, and the people sustain it. It must be granted, or the efforts of prelates to defend themselves, will be wasted on ends.

A. S.

HORRIBLE TRAFFIC.

following extract from the Virginia Times, shows to what extent to which the Slave Trade is carried in this country. Yes; in the land of the free," One hundred and Twenty Thousand SLAVES are exported daily from a single state, *Forty Thousand* of whom, *and*, produce an income to the state, of *Twenty Millions of Dollars*.

He who brought against the Slaveholding States a charge than this? And how ought our land to be, and her people to clothe themselves in sackcloth, these abominations shall cease!

He heard intelligence to estimate the number of slaves exported from Virginia within the last twelve months at 130,000, each slave averaging at \$200, and an aggregate of 27,000,000. Of the number of slaves exported, more than one third have been sold which would leave in the state the sum of \$24,000 arising from the sale of slaves."

FOR ZION'S HERALD.

following resolution was presented to the New Conference, at its last session, by Rev. E. Otheman, by the Junior Preachers' Society of the New and Conference, that we request the Conference to, at each annual session, several of its members to, at its next annual session, sermons on some particular subjects, and appoint Preachers, agreeably to preceding resolution.

Rev. Dr. D. Dorchester, and J. Horton were appointed committee.

D. FILLMORE, Sec'y.

Oct. 3.

GREAT IMPROVEMENT.—Government has it in contemplation, says the Washington Globe, to issue three coins to take the place of the cent, which is too small and unsightly for such an use. These are to be of a mixture of silver and copper; the half cent the size of a silver half dime; the cent will be of the ten cent piece, and the 2½ cent piece of the quarter dollar.

ZION'S COMPANION.—A weekly newspaper for the young, and the best with which we have ever become acquainted. We call it the best, because the principal of its contents, is a parental watchfulness which over the minds of its youthful readers. It must be a salutary and timely assistant to parents, certainly need every such aid they can command.—Advertisement in another part of the paper.

DILETOWN COLLEGE—NEW PROFESSORSHIP.

BROWN—Please insert in your columns, the following address of the Board of Trustees and Visitors of Diletown University, and allow me to call the special attention of the friends of education in the N. E. Conference, to the proposed plan of raising \$20,000 to endow this professorship.

any inquires, what need is there of any more, I answer, there is great need of the services of an able instructor in Hebrew and Oriental Literature.

Many young men preparing for the ministry are desirous of obtaining a critical knowledge of the original text of the Bible, before they are thrust out into the world. Whatever diversity of sentiment there may respecting Theological Seminaries, there can be no objection in my considerate mind, to young men's studying in connection with their collegiate course—desirable to a minister, to be able to read the Holy Scriptures in the words in which the Holy Ghost spake the prophets, to draw water for himself out of the well of salvation, to be assured of the correctness of the translation, and to mark those exquisite shades of meaning which only the original languages can convey.

One lesson a day, will carry a student through the Hebrew before he will complete the usual college course. And experience will prove that this would impress the sacred writings upon the memory, better than any method of reading.

Professorship in Hebrew is not found in many Colleges in this country, for the reason that Theological Seminaries are resorted to for such learning; but there is

Methodist institution of this kind, and therefore, we have special need of such a department in the University. Now will not the N. E. Conference undertake to make this endowment? It can be done very easily, only let the subject be taken into consideration. To this end, let a place be opened in your column for subscriptions. Let it be entitled, "SUBSCRIPTION TO THE N. E. CONFERENCE PROFESSORSHIP." Will not the friends of learning send on their names to the Editor, until the list is completed? Who will commence the work?

Yours in the Lord,

CHARLES K. TRUE.

Middletown, Conn., Oct. 4, 1836.

P. S. We have a funeral at the College to-day. Yesterday Br. Hurst, from Canada, died after a short illness of the dysentery. He was a member of the senior class, and was highly distinguished as a scholar and preacher.

The Board of Trustees and Visitors of the Wesleyan University, to the Members and Friends of the Methodist Church, within the bounds of the Northern and Eastern Annual Conferences:

RESPECTED BRETHREN AND FRIENDS.—At the annual meeting of the joint board of Trustees and Visitors, it was thought advisable to address you in behalf of the Wesleyan University, the supervision of which has been committed to us by the official proceedings of four annual conferences, and by the act of incorporation, granted by the Legislature of the state of Connecticut. As the guards of the institution, it is our duty not only to watch over its interests, but to give information to its friends and the public, of its strict character and claims; that they may know whereon they can place confidence in the stability and usefulness of the Wesleyan University, and whether their patronage and contributions to its funds are worthily bestowed.

It is now five years since the University was opened to receive students, and the whole number of graduates exclusive of those who have received a partial course is forty-four, sixteen of whom received their degrees at the present Commencement.

Of the location of the Wesleyan University, our remarks shall be brief. It only requires to be seen on the west bank of the Connecticut river, in the centre of the state of Connecticut; and for healthiness of climate and beauty of scenery, it has no superior in our country. It is nearly composed of the northern and middle states, and is easy of access by steamboat and stages. The town is sufficiently populous for the convenience of such an institution, and yet free from the bustle of our mercantile cities and large manufacturing towns. For correct habits and good morals, it is equal to any city or village in the United States; the influence of public opinion and the common feelings of the inhabitants against vice and dissipation, have a strong tendency to guard the morals of youth.

There are five churches in our city, of different denominations of Christians, who cultivate friendly and social relations, without bigotry or intermeddling with each other's affairs.

Signed in behalf of the Joint Board of Trustees and Visitors of the Wesleyan University,

L. CLARK,
J. LINDSEY, { Committee.
C. K. TRUE,
Middletown, Conn., Sept. 1st, 1836.

COINAGE OF THE UNITED STATES.—The whole coinage of the United States, from 1795 to the present time, is \$21,000,000 in gold; of this, \$9,000,000 have been coined since the alteration of the standard value in 1833; and \$43,133,612 in silver, and \$75,244,515 in cents and half cents! Within the past seven and a half years, \$3,092,112 dollar pieces have been coined, \$6,383,558 dimes, and \$10,287,700 half dimes.

While we invite the several annual conferences to unite their counsels and labors in favor of the Wesleyan University, we would also call upon the whole body of people to contribute, according to their ability, to the noble design of mental cultivation. It is not true that colleges are intended only for the rich, and that the wealthy alone enjoy the benefits of a liberal education. In the Wesleyan University a large proportion of the students are enterprise young men without wealth, and dependant upon their personal efforts to obtain their education; and this is the case, to a considerable extent, in all the colleges in our country; and it is from this class that some of the brightest ornaments of literature and science have been produced. Besides, the church and the world are greatly indebted to the labors of educated men. What family is there among us that has not been benefited and blessed by the works of the Wesleys, Fletcher, Coke, Clarke, Benson, and others, who have been the honored instruments in the hand of God, in defending the gospel of Christ, and spreading scriptural holiness over these lands? Though dead, yet they speak; and ages unborn will call them blessed. And what would be the state of society, both civil and religious, without literature? The whole fabric of civilized government would fall into a state of barbarism, and the church would sink back to superstition and heathen darkness. Learning and religion should go hand in hand, and it is only when the church takes the lead in the system of education, that learning is sanctified by grace.

We appeal to the sober judgment of all concerned, whether it is not an object worthy of the Methodist Episcopal Church, to secure a reputation and influence in the literature of our common country. And whether this object can be obtained, without an extensive concert of measures and union of action. The time may come when we shall need more colleges in the northern part of our work; but it is certain that it is our duty not only to watch over its interests, but to give information to its friends and the public, of its strict character and claims; that they may know whereon they can place confidence in the stability and usefulness of the Wesleyan University, and whether their patronage and contributions to its funds are worthily bestowed.

We would submit the following plan to the consideration of the eight conferences before named, viz:

For each annual conference to resolve on raising \$20,000, to endow a Professorship, bearing their own name, and let each conference appoint an active agent to preach on the importance of education, and to solicit subscriptions and donations: and let this be done annually, until the object is accomplished. Let each conference provide for the management of its own funds, and pay the annual interest thereof, to the Wesleyan University, so long as such conference stands officially connected with it, for the support of one Professorship in such branch of literature as they may select, not otherwise provided for.

In the mean time, let them encourage and sustain respectable academies, and see that they have able teachers, and are conducted on principles of strict morality and scriptural piety. By the blessings of God on such an enterprise, we do not hesitate to believe, that our united efforts will be crowned with success, and we shall be rendered a blessing to the church, and to the world, for ages yet to come.

Between two and three thousand have left the mills last Saturday, the 1st inst. We supposed that this would, as a matter of course, have a very deleterious influence upon the revival, which was spreading with considerable power. To guard against, as far as possible, any unfavorable influence, which the contest between the manufacturers and operators would be likely to have upon the work, we appointed a series of religious meetings, to commence on the following Monday evening. The weather, however, was very unpropitious on Tuesday and Wednesday, and the notice being very short, we could get but little help,—none after Wednesday—and then add to this the fact, that the girls to the number of 1500 or 2000 were holding their public meetings, talking and making their arrangements to maintain what they believed both their interest and honor required. These circumstances, in our opinion, rendered it inexpedient to continue the meeting longer than Wednesday afternoon. There are still a number in the city who are under awakenings; and we hope and believe that we shall still see good days.

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Poetry.

[From the American Baptist.]

SOUND THE CALL.

Christian, thou dost freely share
At thy Father's bounteous board;
Hast thou heard while lingering there,
The command of Christ thy Lord?
Lo! the feast is free for all,
Haste, my servant, sound the call.
Heathen wretchedness doth cry,
Send, oh! send the gospel word;
See the famished thousands die.
Yet the call they have not heard;
By the blood that purchased all,
Christian, haste to sound the call.
Should they, wondering, scarce believe
That such grace for them had been,
Urge, O urge them to receive,
And compel them to come in;
Endless plenty waits for all;
Friends of Jesus, sound the call.
Elder brethren, lo! we stand
Early laborers for the Lord,
To fulfil his high command,
We would too our help afford—
Help to cry about to all,
"Hear, O hear the gospel call!"
When the bidden guests have come,—
When they all receive the word,
Father, grant there may be some
Who through thy call have heard;
Then we'll joy we gave the call,
"Lo! the feast is free for all!"

[From the Emancipator.]

BY A COLORED MAN.
Dark is the negro's hue,
Dark as the midnight shade;
Yet he's of human kindred too,
By God's own finger made.
Strong is the negro's chain,
And heavy is his yoke;
Yet does his spirit freedom gain,
When sin's dominion's broke.
Hard is the negro's lot—
His unresigned toils :
Yet heavenly pleasure cheer his cot—
His precious Saviour's smiles.

Fierce is the negro's foe,
Unhears his piteous cry;
Yet he hath friends above, below,
And tender sympathy.
We yield him Christian love
And voice of fervent prayer,
But there's a mightier friend above,
A pledged Redeemer there.

Biographical.

FOR ZION'S HERALD.

Died at Woonsocket Falls, R. I., Sept. 19, 1836, Rev. PALMER BROWN, of the Eastern Episcopal Diocese, aged 49 years.

From early youth his life had been a life of piety and Christian usefulness, in an eminent degree. Arrested by disease in the midst of his evangelical labors, and forced, first to retire from the active duties of his station, and then to meet the cold, cheerless approach of death, by yielded to the dispensation with pious, uncomplaining resignation. A short time previous to his departure, when questioned respecting his prospects and feelings in relation to death, his answers indicated a mind decidedly at rest;—and when unable to articulate distinctly, his well known smile, in response to interrogations and expressions of fraternal sympathy, gave comforting assurance that he walked not alone through the valley and shadow of death. He died in peace, with a heart stayed upon Him who for the glory of His name, fails none that rely upon his infinite love.

G. B. B.

Miscellaneous.

FOR ZION'S HERALD.

Br. BROWN.—In the 25th No. of the present volume of the Herald, "An Inquiry" is made, as I think in an amiable spirit, which ought to have been answered before this time, because a principle is involved in it, which ought to be more generally understood. Will you permit me through the same medium, to furnish a REPLY.

The chastisement of a hypocritical nation was no less an afflictive dispensation of Divine Providence, because the idolatrous Assyrian was the rod of His anger, than if an angel had been employed, as in the case of David, when he had sinned in numbering the people, or than if an equal amount of suffering had been occasioned by an earthquake, or a famine; therefore, "it is not wrong to speak of calamities," in which the agency of wicked men, or even devils, is discernible, "as being the work of God." A perfect and upright man once said, "The Lord hath taken away," with reference to the destruction of his oxen and asses and servants by the Sabeans, as much as when his sheep and servants were destroyed by fire from heaven.

Lerner truly says, alluding to the loss of the book concern, "we ought to make the best improvement of it we can." It would savour strongly of infidelity, to pass it by as a fortuitous occurrence. The nature and extent of the calamity, strikingly indicate a particular cause, a denominational sin to be corrected by it, and this opinion is confirmed by other circumstances. It has ceased to be with us as formerly, and there is every reason to fear that our candlestick will be removed out of his place, except we repent. Surely it is meet to be said unto God, by every Methodist through the length and breadth of the land, I have borne chastisement, I will not offend any more: that which I see not, teach thou me: if I have done iniquity, I will do no more.

COMPLIMENT TO NEW ENGLAND.

In a beautiful Eulogium upon the life and character of JAMES MADISON, by the Hon. JAMES BARBOUR, of Orange Court House, Va., published in the National Intelligencer, we find the following:—

"What reflections does a retrospect to these distant scenes awaken! (the scenes of the Revolution.) Could the curtain of time have been lifted, and a view of this day revealed to our ancestors, how would their apprehensions have been changed into confidence—their gloom into joy! To Madison the privilege was given, not of anticipating, but from his length of days, actually of beholding the wonders which the intervening period produced. To our ancestors, on whom this privilege was bestowed, their joy was unmixed. I have seen

a spectacle full of the profoundest interest of this kind. I had the good fortune to be at the great festival of laying the corner stone of the monument erected by our New England brethren to the heroes who fell at Bunker's Hill—it might be called indeed a monument to liberty, whose corner stone was carved out on that battle ground. There were between two and three hundred of the veterans of the Revolution present; conspicuous above all, Gen. Lafayette, the mention of whose name alone is, with America, eulogy sufficient.—Of these there were some twenty of the surviving heroes of the glorious field, clothed in the same costume in which they had fought, whose many bullet holes evinced like the fury of the conflict and their own suffering; but the most striking figure in the group, was the pious man who, that day fifty years before, had invoked the aid of Heaven on his countrymen going forth to peril their lives for liberty, and now returning thanks, and again supplicating Heaven for a continuance of its blessings. His white hairs, his shrivelled frame, his palsied hands, all indicated that the narrow line on which he stood between time and eternity was just ready to crumble under him; and it would have been no surprise if his own departing spirit had attended his prayers to the throne of mercy. When the orator of the day, by one of those sublime efforts which are vouchsafed only to superior genius, contrasted the present with the past, and justly ascribed our liberty and happiness to the men of the Revolution, this little gallant band rose spontaneously, uncovered themselves—the tears of joy ran profusely down their furrowed cheeks—the appeal was irresistible—all New England (for the thousands who were there justify the expression) burst forth into a rapturous exclamation. I was, indeed, profoundly gratified. I was assured, from what I saw and heard, that liberty had no stronger citadel than New England; and if she be ever lost to America, New England will be one of the last points from which she will take her flight.

[From the American Protestant Vindicator.]

ROMANISM IN CANADA.

NO. III.

To the Honorable Sir Jonathan Sewell, Chief Justice of Lower Canada.

The following parts of Maria Monk's "Awful Disclosures," are unequivocally verified by Frances Patrick, or Partridge's, direct testimony; and she speaks of all those matters with the positive affirmation and grave nomenclature, as if she were talking of topics, with which she is unreservedly familiar; and without any kind of emotion, except that which is combined with her own novel situation.

1. Maria Monk was a nun, as she avows, in the Hotel Dieu Convent. Frances Patrick declares, that the statement respecting Maria Monk's having been a servant at Sorel, St. Dennis, &c., according to the affidavit of Dr. Robertson and others, is entirely false.

For during the whole period specified by those different witnesses, Maria Monk was a nun in the Hotel Dieu Convent; and that all the evidence upon that subject which Messrs. Jones and Leclerc have published, on behalf of the Roman priests, is the result of bribes and sheer perjury.

2. The delinations which Maria Monk has given of the habitual licentiousness transacted in the convents in Canada, is but a partial account of those scenes; because there are secret places in the Hotel Dieu, which she never saw; and abominations perpetrated in that edifice, into which she had not been initiated; she had been only two years a nun.

3. The fact of the nuns being in constant succession *enciente*; the birth of children, the memory of Popish baptism performed over the new born infant by the Romish priests, and the immediate stifling, strangling, and transfer of the babes to the pit appointed as the receptacle for them, are fully confirmed, with many fearful and most appalling circumstances of additional atrocity.

4. The seclusion of the priests in the "Holy Retreat," with other concomitant matters of which Maria Monk is, comparatively speaking, profoundly ignorant, are categorically attested by this intelligent nun.

5. The accuracy of the portraiture which Maria Monk has given of Jane Ray, is fully ratified by Frances Patrick, or Partridge, who adds that Jane Ray never was at the place which is now *faceiously* denominated by certain knaves and priests' hirelings, the "*Magdalen Asylum*"; and that when she left the Convent, Jane Ray had been transferred to the Ursuline Convent, or as the inmates from their dress are familiarly called, that of the Grey Nuns. She is now a miserable maniac.

6. Frances Patrick, or Partridge, avers, that Maria Monk's narrative of the murder of Sainte Frances, as recorded in the "Awful Disclosures," is graphically true. She was not in the room when the nun was suffocated, but she saw the mangled corpse, as they were dragging it to the cellar, where to her own knowledge, it was cast into the pit, as Maria Monk has stated; and that similar scenes often occur; while the death of nuns and priests by poison by the command of the prelate, and the intriguing jealousy of the priests, is equally common and constant.

7. Frances Patrick, or Partridge, also affirms, that the character of the Romish priests in Canada, as given by Maria Monk, is perfectly correct, as far as she has detailed their infamous actions.

8. Frances Patrick likewise avers, that all the circumstances which are now blazoned forth respecting the pretended "Magdalen Asylum" of Montreal, are a scandalous imposture; and nothing else than a base contrivance of the Jesuits to divert public attention from the Hotel Dieu Convent—and that Mrs. McDonnell for many years past has been a "Procureuse" for those Canadian priests; and that lewd young women were employed to assume the names of them whom they falsely personated.

9. Frances Patrick, or Partridge, asseverates, that at first after Maria Monk's escape, the Roman priests cared little for the fact; nor did they concern themselves much about her appearance in Montreal. The earlier publications in the Protestant Vindicator rather startled them; but they had not the smallest idea, that any permanent impression would be made upon the public by the discussions in New York. After Maria Monk's "Awful Disclosures" appeared, for fear that any claim might be imperatively made for an exploration of the nunnery, it was resolved to complete a series of alterations in the edifice itself, and its exterior appendages. Accordingly, the secret aperture from the subterraneous passage to the num-

very garden was closed: the former entrance to the subterranean passage, and the dungeons, and the pit for the corpses of the murdered infants, nuns and priests, is walled up, and another way opened! The novices' apartments have been transferred to the nuns' portion of the building.—Passages, chambers, and the rooms designated by Maria Monk, as appropriated to the several objects that were specified, all have been so artfully and completely transmuted, that no person, who had not seen the successive operations, could possibly detect or comprehend the nature and extent of the change.

10. Frances Patrick assured me, that when all things were prepared to deceive the public, it was resolved to offer to some gentlemen, whom the priests used to boast of as their best friends, and also to ridicule for their silliness in being so easily duped, that they should visit the nunnery. Accordingly, a day or two previous to July 15, all the novices, except a very few, were sent away, some to La Prairie, some to the Nun's Island, some to Chateaugay Basin, and some to other private places, who remained absent until the second day subsequent to the pretended examination, when they returned to the Convent.

She also solemnly declares, that Messrs. Perkins, Curry, Esson, Holmes and Jones, did not visit one fourth part of the nunnery—that they never saw at all the subterraneous portion of the building, where were the passage to the Seminary, the pit for the murdered children, nuns and priests, and the dungeons in which the refractory nuns are imprisoned, that they never entered any one of the nuns' secret apartments, and that she herself, with the other nuns who had not been selected to join the party that should pretend to exhibit the institution, were in concealment, as Messrs. Perkins, Curry, &c., passed through the completely altered house, and made their frivolous remarks as they were comparing Maria Monk's delusions with the reality before them—that the secreted nuns were extravagantly amused at witnessing the deliberate solemnity and hypocritical grimace, with which those ministers, with Mr. Holmes, were so artfully cajoled by the nuns and Mr. Jones.

11. Frances Patrick, or Partridge, also most pointedly testifies, that the Hotel Dieu Convent of Montreal, is not only a place of licensable resort for Roman priests in Canada, and from the United States, but that other men are constantly admitted into the nunnery, upon payment of the usual fee; and that not only is that fact true of the persons who have already been expressly designated by Maria Monk; but that some of the very men who have come to New York as agents of the Canadian Jesuits, for wicked purposes, long have been, and until she left the Convent, were regular visitors to that institution. This is also well known in Montreal.

12. Frances Partridge most solemnly affirms, that during several months past, every possible maneuver has been devised and tried by the Roman priests of Canada, to abduct Maria Monk from New York—that a book of the most audacious falsehoods and calumnies about some ministers of New York, has been forged and compiled in the Hotel Dieu Convent, Montreal—that the design is this: to secure Maria Monk, coerce her to transcribe the fictitious narrative, and attest it to her own, in the presence of bribed partisans; and then to torture her to death—and that although hitherto disappointed, the determination and the endeavors of the Jesuits in Canada to trepan Maria Monk into their possession, never will cease; and in which scheme the Roman priests of New York are likewise confederated; nor will they desist in their attempts, both to kidnap and murder Maria Monk, until they have accomplished their nefarious project.

I have the honor to be,
Your faithful servant,
G. B.

IN MEMORY OF THE REV. E. R. SABIN.

[INSERTED BY REQUEST.]

Sweet is the memory of the dead,
While sleeping on his dusty bed;His body sleeps in silence, where
No glistening sun can enter there.

O ye, who heard his voice below,

And wondered why he labored so,

Why he should prudish till he was spent,

And then give up without consent—

Daughters of Zion, now draw near,

And hear his dying speech with fear—

Have I done all? I have got through,

And finished what I had to do?

Another life could I live o'er,

And range the world from shore to shore,

I'd wear this mortal body down,

To gain a never-fading crown.

I saw this faithful herald fall;

I saw him burst the prison wall,

And traced him when he took his flight,

To dwell among the saints in light.

I saw him round the city wall;

I heard a mighty angel call;

"Come in," cried he, "the war is o'er,"

And then I saw his face no more.

FAMILIAR PLANTS.

The Genesee (N. Y.) Farmer gives the following summary of the native countries of our most familiar plants:—

The potato is a native of South America, and is still found wild in Chili, Peru, and Monte Video.

In its native state, the root is small and bitter, but the first mention of it by European writers is in 1588. It is now spread over the world.

Wheat and Rye originated in Tartary and Siberia, where they are still indigenous.

The only country where the Oat is found wild is in Abyssinia, and thence may be considered a native.

Maize, or Indian corn, is a native of Mexico, and was unknown in Europe until after the discoveries of Columbus.

The Bread Fruit tree is a native of the South Sea Islands, particularly Otaheite.

Tea is found a native no where except in China and Japan, from which country the world is supplied.

The Cocoa Nut is a native of most equinoctial countries, and is one of the most valuable trees, as food, clothing, and shelter are afforded by it.

Coffee is a native of Arabia Felix, but is now spread into both the East and West Indies. The best Coffee is brought from Mocha, in Arabia, whence about fourteen millions of pounds are annually exported. St. Domingo furnishes from six to seventy millions of pounds yearly.

All the varieties of the Apple are derived from

the crab-apple, which is found native in most parts of the world.

The Peach is derived from Persia, where it still grows in a native state, small, bitter, and with poisonous qualities.

Tobacco is a native of Mexico and South America, and lately one species has been found in New Holland. Tobacco was first introduced into England from North Carolina, in 1586, by Sir Walter Raleigh.

Asparagus was brought from Asia; Cabbage and Lettuce from Holland; Horse Radish from China; Rice from Ethiopia; Beans from the East Indies; Onions and Garlic are natives of various places both in Asia and Africa.

The sugar cane is a native of China, and the art of making sugar from it has been practised from the remotest antiquity.

A WONDERFUL PROSELYTE.—A correspondent of the Boston Traveller of Sept. 2, writes from Bennington, Vt., as follows:

Speaking on Temperance, calls to mind a fact I had yesterday, too good to be lost. An Universal minister, not far from here, held a meeting in North Adams, a few Sabaths since, and had quite a large audience to hear him. The next day he returned, and declared he was never so much ashamed during the whole course of his ministry. He said that just at the close of the service, a drunken, ragged, profligate character came running up to the desk, and grasping his hand, exclaimed "Friend, I am real glad to see you. The cause has been declining for years, and I have been wishing some one would come and preach it to us. You are a good fellow." No wonder the divine was glad to get away, and was ashamed of his proselytes.

FRANCE AND RELIGION.—O. P. Q., who has commenced a series of letters to the Editor of the New York Daily Advertiser, alludes in a late communication to the return of France to religious feeling. He says that the churches which were deserted in 1831 and 1832, are now thronged: that the shops and counting rooms which were open on Sunday from morning till night in 1831 and 1832 are now closed, or opened but a small portion of the day. That the clergy who in 1831 and 1832 did not dare to show themselves in their clerical garbs in public, now parade the streets in their peculiar costumes.—*Advertiser* and *Visitor*.

SPECULATION.—"Well, how are the folks getting on in your country?" said we to a resident of this State. "O finely," said he—"many of the people, after three weeks absence, have returned from the far West—having purchased every thing up to the Rocky Mountains, and are now so rich, that they talk of putting every man into the poor house, who is not worth more than \$100,000."—*N. Y. Star*.

FUNERAL.—"Mamma," said a little fellow, whose mother had forbidden his drawing horses and ships on the mahogany sideboard with a sharp nail.—"Mamma, this ain't a nice house; at Sam Rockets we can cut the sofa, and pull out the hair, and ride the shovel and tongs over the carpet; but here we can't get any fun at all!"

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